536 relaxation, special events added interest and variety to the routine of village life. Itinerant dramatic troupes occasionally performed, and until very recently the storyteller frequently appeared on the village streets to spin his 622 tales to an impromptu audience. The election of a village headman often involved political maneuvering and a town meeting. Pilgrimages 796 to famous mountains or shrines were often undertaken in the slack agricultural season for religious reasons or purely for relaxation. 521 Perhaps the most universal reaction was, as in all illiterate communities, gossip and desultory conversation. Francis Hsü describes the recreation pattern in a small Yunnan town:

> In the evening, many shop doors may be found open to welcome neighbors and friends who care to come into the brightly lighted interior for a chat, and little clusters of men stand or squat near some street corner, often near a food stand.... The topics discussed at these gatherings range from rumors about national affairs and market prices to local rights and wrongs.[11]

11, Hsü, op. cit., p. 25.

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water. Their language is a species [dialect] of that of the P'o-jen 摆人.[1] Their disposition is like that of the Mo-so. They abhor litigation. They weave hemp cloth, plant fields, and pay taxes in kind."

From Hsiao-wei-hsi to Pai-lang-t'ung 白浪桐, on the east bank of the Mekong, is a distance of about three li. The village is situated about 200 feet above the river. The trail ascends to the summit of a hill whence a glorious view of the Mekong valley opens before the traveler, the hill being above Pai-lang-t'ung. From here we march through beautiful groves of walnut and chestnut trees, which also line the trail to the little hamlet of Chu-ta 出大 (H-M., Djüta bungun), with its terraced rice and maize-fields. At Chu-ta are large rapids in the Mekong, and high, conical mountains tower into the sky, resembling huge volcanic cones, one being especially conspicuous even from south of Hsiao-wei-hsi.

The trail crosses a tributary over a wooden bridge near the village of Pa-lo 巴羅 (H-M., Balo) and five li beyond passes the hamlet of Wo-nu 窝怒. The Mekong valley narrows, and beyond, at a bend of the river on the west bank, there is a small hamlet with pine forest above it; on the east bank diagonally across is the hamlet of Ngai-wa 岩瓦. Here two rope bridges span the Mekong. The trail passes at the foot of a vertical and overhanging wall of slate and mica schist, thence through stunted oak forest somewhat above the river-bed. For a considerable distance no habitation is visible and the region is wild and lonely. Beyond the narrow part, the valley widens into a flat, broad terrace, on which is situated the hamlet of San-chia-ts'un 三家村; maize here, too, is the principal crop. Again the trail leads along a bluff considerably above the river, only to descend to its banks at the mouth of a narrow canyon, with a torrent rushing to the Mekong. This torrent is called the Ta-ch'iao Ho 大橋河 (Large bridge River) and is spanned by a wooden bridge. The bridge was once covered but is now in ruins, and is not the large one that the name would imply. Apparently the narrow canyon widens into a broad valley, as a high, blue mountain range with rugged peaks is visible in the background. The village of Ta-ch'iao 大橋 (H-M., Tatschau) is situated on a terrace above. The river makes a rather wide curve, round a spur which extends considerably out into the stream-bed and forces the river against a steep mountain wall of purplish rock, some 1,500–2,000 feet high. At the foot of the rock wall the trail winds near the river-bed over many land-slides; it ascends again and leads high above the river through stunted pine forest, which covers the gravelly, sandy, much eroded hill-sides, following the contours of the deep ravines.

K'ang-p'u and Shou-kuo Ssu lamasery. — We emerge at K'ang-p'u 康普, called K'u-mbu (The threshold) in Na-khi; the land spreads out like a fan 500 feet above the river. K'ang-p'u is a somewhat neglected-looking affair, consisting of two villages proper, Upper and Lower K'ang-p'u, separated by a stream which flows in a ravine and is spanned by a wooden bridge. In the northern part of the village is the house of the chief who holds the rank of T'u-ch'ien-tsung (Native lieutenant). His family name is Nan 喃. He is a very pleasant and dignified-looking individual, with a dense greyish mustache, and resembles more an aristocratic Magyar than a Na-khi. In his

[1] [i.e, the La-ma.o -- Analyst]

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622 spacious house and court, facing the west on the second floor, is the private Lama chapel of our friendly host. [He has since died; the early ancestor who was commissioned T'u-ch'ien-tsung in the seventh year of Yung-cheng (1729) was Nan-chu-yu 喃珠由, see p. 296.] The lamas here are all Na-khi. (PLATE 159).

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Their lamasery is called Shou-kuo Ssu 壽國寺 and is situated beyond K'ang-p'u in a grove of pines above the village of Ga-la-she (Ka-la-she 喀拉舍). It is 240 li north of Wei-hsi, and was built in the 12th year of Yung-cheng (1734). Its Tibetan name is bKra-shis Dar-rgyas gling,[20] and the region in which K'ang-p'u is situated is known as Mi-nag-rong[21] (Valley of the black people). This, with the A-tun-tze lamasery called Te-ch'in Ssu 德欽寺 in Chinese and bDe-chhen-gling[22] in Tibetan, and the Tung-chu-lin 東竹林 lamasery called Don-grub-gling[23] in Tibetan, and situated at Pen-tzü-lan (Pong-tse-ra), belong to the (Ge-lug-pa Yellow reformed sect), whose head is the Dalai Lama of Lha-sa. To this same sect belongs also the lamasery of Yang-pa-ching Ssu 楊八景寺, the Tibetan Yangs-pa-chan[24] situated north-east of Wei-hsi and built in the 18th year of Ch'ien-lung (1753).

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From K'ang-p'u we descend to the Mekong over a rocky trail, then in great zigzags over a huge bluff to 500 feet above the river. Enormous boulders project everywhere, covered with orchids. At the summit of the bluff is a fine grove of pines and two *mani* shrines, with slabs of smooth rock engraved with the ubiquitous Tibetan formula. The Mekong is here very narrow, flowing between steep walls, but widens somewhat near the village of Ga-la-she, beyond which the river turns east-north-east. There a canyon opens into the Mekong gorge, sending a torrent of clear water between huge vertical cliffs of whitish-yellow limestone into the river, while high above a snow-capped peak crowns the scene.

The Mekong now enters a narrow gorge, the waters forming tremendous rapids of considerable length which undermine the walls of conglomerate and black slate on both banks. Near the village of Hsiao-sheng-tao the river widens, the hamlet being situated on a gentle, fan-shaped slope at the mouth of a circular ravine. Several li beyond, the trail skirts a huge, yellow sandstone cliff, over steep steps, with a sheer drop of 50 feet to the river. The trail is exceedingly narrow and hewn into the cliff, in places broadened by a plank or log with an abyss beneath. Ahead is a long island covered with forest; the river is here very broad, and terraced rice-fields extend down to its banks.

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Yeh-chih plain. — The plain of Yeh-chih 葉枝 is called Yu-dtü in Na-khi and is under a Tu-ssu 土司 of the Na-khi tribe. The late chief's name was Wang Tsan-ch'en 王贊臣 (PLATE 160). He is known as the Mun-kwua (Military Official), commonly spoken of as the Mu-kua 木瓜 in Chi-

[20] བཀྲ་ཤིས་དར་རྒྱས་གླིང་། [21] སྨི་ནག་རོང་། [22] བདེ་ཆེན་གླིང་། [23] དོན་གྲུབ་གླིང་།

[24] གཡང་པ་ཆན། Yangs-pa-chan is the Tibetan translation of the name of the town Vaiśālī, in which Buddha often resided.

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nese. He was the descendant of a military officer placed there by the ancient Na-khi chiefs to rule the district.[25] His son has now succeeded him. His power extends to the Ch'iu Chiang 球江, whence the Ch'iu-tzu 球子 tribe pay him tribute-taxes in kind.[26] The *Yün-nan T'ung-chih* mentions as first ancestor a certain Wang Lien 王連 who ruled as sergeant at K'ang-p'u, (see page 296); the Wang family apparently moved to Yeh-chih later.

Following along the sandy stream-bed on the edge of the fields for about two li, we reach the hamlet of Yeh-chih. The T'u-ssu has a very spacious mansion and was a very hospitable host, and a friend of the foreigner. Mr. George Forrest, the English botanist, owed his life to him when he was pursued by the lamas of A-tun-tzu and other lamaseries in 1905, and even saw the venerable Père Dubernard murdered in cold blood at Tz'u-ku, where the Catholic mission used to be. At the time of my visit in 1923 the T'u-ssu was 65 years of age. In the rear of his yamen is a private chapel, where a lama prays and beats the drum and blows his conchshell for the spiritual benefit of the T'u-ssu and his household.

East of Yeh-chih is a peculiar mountain range, purple in color and much eroded. It is the Pai-ngai Shan 白崖山 (White cliff Mountain) which extends from north of Yeh-chih to below K'ang-p'u. To the west of Yeh-chih, forming the Mekong — Salween divide, is the Nu Shan 怒山, which extends from north of Yeh-chih to south of Wei-hsi. The southern part of this mountain, back of the hamlet of Fu-ch'uan 富川, on the west bank of the Mekong, is known as Fu-ch'uan Shan. North of Fu-ch'uan is the hamlet of Ch'i-p'u 其普. The Fu-ch'uan Shan is a wonderful botanical collecting ground, as is the entire Mekong — Salween divide in Yün-nan and Tibet. It is south of the Wei-hsi district border.

The climate of Yeh-chih is warm, but in the three winter months all the surrounding mountains are covered with snow, which even in the spring does not melt. In September heavy frosts begin, but the climate of Ch'i-tsung, La-p'u, is much hotter in the summertime.

[25] Père F. Goré in his *Notes sur les Marches Tibétaines*, Hanoi, 1923, p. 47, calls him Nou Koua, chief of the Nou or Lou-tseu. This is, however, erroneous, for Mun-kwua is a Na-khi term meaning "Soldier Governor." There were only two Mun-kwua, one at Yeh-chih, the other at O-yü on the Zho Chhu and they were the highest-ranking officials after the chief at Li-chiang.

[26] The father of the late Mun-kwua was a great friend of the conqueror of the Ta-li Mohammedans, the famous Yang Yü-k'o 楊玉科. He was assassinated in 1871 while carrying out the latter's orders to subjugate the Hung-p'o 紅坡 Lamasery, one stage south of A-tun-tzu. Although the Chinese revenged his death, it was not sufficient for the new Mun-kwua, the son of the victim, for he called out 2,000 Li-su who, prior to marching forth, drank fresh bull's blood, swearing vengeance. They brought destruction to all the villages controlled by the Hung-p'o lamas to within sight of the village of Tz'u-ku 茨牧, but spared the Christians and the Catholic missions. They drove off the flocks of the peasants and the latter they carried off into slavery.

All foreigners who passed through Yeh-chih have only kind words and praise for the Mun-kwua. T. T. Cooper, who travelled through his territory in 1868 when Ta-li was in the hands of the Moslems, and when his way south was barred, enjoyed the hospitality of the father of the late Mun-kwua Wang Tsan-ch'en, and has the highest praise for him and his relatives. Even the Catholic priests, when expelled from Tz'u-ku, found refuge with the Mun-kwua, who was their friend.

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CHAPTER III

TE-CH'IN AND THE MEKONG — SALWEEN DIVIDE

1. THE TOWN OF TE-CH'IN 德欽 (A-TUN-TZU 阿墩子)

361 The town of Te-ch'in is situated at the head of the valley at an elevation of 11,500 feet; it consists of 300–400 houses extending from wall to wall, filling the valley completely. In Tibetan the town is known as Jö or Jöl 346 (written hJol).[1] On a hill overlooking the town to the north, is situated the lamasery of Te-ch'in Ssu 德欽寺 (in Tibetan bDe-chhen-gling, Lamasery of great happiness),[2] founded in the second year of Ch'ien-lung (1737). Its 30 buildings including a large chanting hall have been built since 1905 after the destruction of the original lamasery, which was situated in the valley in the outskirts of the town. This was destroyed by Chinese soldiers in punishment for the murder of the Catholic priests and the burning of their missions in the Mekong and Salween valleys. The present site is a strategic one overlooking the town and, being situated at the summit of a hill, can be easily defended. Like the Tung-chu-lin 東竹林 lamasery further south, it belongs to the Yellow sect.

361 In ancient days A-tun-tzu had no wall. In the eighth year of Yung-cheng (1730), a garrison of soldiers was established and a tamped earth wall built. No wall exists, however, at present (PLATE 173). The town is inhabited by Tibetans, Chinese, and Na-khi, and has experienced many a raid by the Tibetans from the north, so that the merchants of A-tun-tzu used to keep their better-class goods a few days' journey south, on the west bank of the Mekong. It is the last frontier town in north-west Yün-nan, and one of the highest situated in the province. Its climate is raw, cold and dusty in the winter, quite a contrast to the villages a little further down in the same valley near the Mekong. Being shut in at the head of the valley, surrounded by steep, high mountains, the sun does not shine long in A-tun-tzu during the winter months.

● 622 Although the place is now a hsien city, a native official, whose Tibetan title is Zhal-ngo[3] (Face or Presence, formerly a term applied to an officer over 50 soldiers), still holds office, subject to the magistrate of the town. The title for a Ch'ien-tsung (Lieutenant or leader of 1,000 soldiers) is Tong-pön, written sTong-dpon.[4] The *Yün-nan T'ung-chih* 雲南通志 has the following to say about A-tun-tzu, ch. 145, fol. 32:

"In former days A-tun-tzu was ruled by Wei-hsi, but was under the immediate control of one native lieutenant and one native sergeant or Dang-pön (ldang-dpon),[5] the equivalent to the Chinese Pa-tsung (there are said

[1] འཇོལ་ [2] བདེ་ཆེན་གླིང་
[3] ཞལ་ངོ་ [4] སྟོང་དཔོན་
[5] གྲང་དཔོན་

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now to be two sergeants in office), responsible to the Wei-hsi magistrate. They attended to the affairs of A-tun-tzu, Ta A-tung 大阿董 (the Tibetan Dang or Dang-po[6]) and Hsiao A-tung, also Tung-ti-kung 動地公, Hung-p'o and other villages.

"The A-tun-tzu native lieutenant for generations had his seat at A-tun-tzu, and his territory extended east to Lu-k'a 路卡 adjoining Yeh-chih, 240 li; south to Ch'a-li-p'o 察利坡 adjoining the territory of Ssu-ch'uan, 100 li; west to Hsü-kung-ts'un 敍工村[7] adjoining Hsi-ts'ang 西藏 (Tibet), 200 li; north to Pi-yung-kung-ts'un 必用工村[8] adjoining Ssu-ch'uan, 200 li. In the seventh year of Chia-ch'ing (1802) Ho Liang-tou 禾良斗 was ordered to lead his native [barbarian] soldiers to attack the K'ang-p'u Li-su robbers. He acquired merit, and was rewarded with the raven plume, and confirmed as the hereditary A-tun-tzu lieutenant (T'u-ch'ien-tsung). The office was transmitted to his son, Ssu-na Weng-hsüeh 思那翁學. Ssu-na died and the office was inherited by Kung-pu 工布 Weng-hsüeh. Kung-pu died and his son, Ting-pan 定邦, inherited the office. In the fourth year of T'ung-chih (1865) he acquired military merit, and was rewarded with the fifth grade raven plume.

"The A-tun-tzu T'u-pa-tsung, in co-operation with the lieutenant, restrained the barbarian peasants, and guarded the borders of Ssu-ch'uan and Tibet. In the seventh year of Chia-ch'ing (1802) Sang Shang-ta 桑上達 went to attack the Li-su robbers at K'ang-p'u and acquired merit; he was rewarded with the raven plume, and was confirmed as hereditary native sergeant (T'u-pa-tsung) of A-tun-tzu. Shang-ta handed down his office to Lung-pu 隆布, the latter to Pu-kung 布工. During the reign of T'ung-chih (1862–1874) he acquired military merit, and was rewarded with the fifth grade raven plume. Pu-kung died, his son, Ch'un-hua 春華, also died of illness, and his grandson, Wen-han 文翰, being still a minor, his mother attended to the affairs of the orphan."

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2. COLOPHON ON MANUSCRIPT MAP IN K'UN-MING PROVINCIAL LIBRARY

"In the olden days A-tun-tzu belonged to the Tibetans. When Chung-tien and Wei-hsi came under the government of Yün-nan, the native officials were abolished, and transferable officers appointed. The first Chinese official in A-tun-tzu was a Tan-yao wei-yüan 彈壓委員 (a Delegate repressing violence) whose duty it was to control the frontier. At first A-tun-tzu came under the rule of Li-chiang, and later under Wei-hsi. At that time the Tan-

[6] གདང་པོ, A-dang is half Chinese and half Tibetan, the Tibetan name is more often written Dang གདང; according to P. F. Goré the inhabitants are known as Dang-po-wa གདང་པ which means angry or hostile people.

[7] Hsü-kung is the last village north-west of Te-ch'in (A-tun-tzu), and west of the Mekong, on the eastern slopes of the Kha-wa-kar-po range on the Tibetan border.

[8] Pi-yung-kung is on the east bank of the Mekong, south of the Ssu-ch'uan (now Hsi-k'ang) border.

2: Rock K-5 (1934-) 1947 AF16 Southwest China AF16

chou, with its source on the northern or north-eastern slopes of the Mien-mien Mountain. This part of the river is called the Lo-i Chiang 羅易江. From the eastern slopes of the Mien-mien Shan further north it receives a small affluent called the Mi Ho 米河 (Rice river); another branch in the east is known to the Chinese as the Yen-ching Ho 鹽井河. These two main branches flow united as the Ta-ch'ung Ho into the Li-t'ang River, and not into the Ya-lung Chiang, as the Chinese Yün-nan military map, as well as the older Chinese maps, would make us believe. These maps ignore the existence of the Li-t'ang River and draw the Ya-lung in its stead. Furthermore Ch'ien-so territory is marked much too far north and west, instead of north-east of Yung-ning. It would be of little benefit and would only create confusion were I to quote the Yung-pei Records regarding the sources, etc., of the Ta-ch'ung Ho.

A valley extends from the T'u-bbu peninsula, to the mainland, carrying a stream through Tso-so territory east into the Wo-lo Ho (Ta-ch'ung River). Another branch it receives in the outlet of the Yung-ning Lake (Lu-ku Hu), the outlet being called the Hai-men-ch'iao (Lake gate bridge), for a bridge spans the stream at the effluence of the lake. Thus the lake drains into the Ta-ch'ung Ho, the latter into the Li-t'ang, and the Li-t'ang into the Ya-lung, which debouches into the Yangtze somewhat north-west of K'un-ming.

The Tso-so T'u-ssu family. — My first visit to Tso-so land was in the company of the Yung-ning Tsung-kuan. He had been asked to act as intermediary between the Tso-so T'u-ssu and the King of Mu-li, who was on the point of invading the former's territory with his Tibetan cavalry from Ga-ro, an unsavory lot with a notorious reputation. Tso-so country to-day is a lawless tract of land. The T'u-ssu family have lost all the respect of their peasants and are unable to control their territory, living themselves in constant fear of being kidnapped by the Lo-lo who form a major portion of their so-called subjects. The T'u-ssu, a young man of 26, admitted to me that he is unable to exert any authority east of the Wo-lo Ho. The Lo-lo repeatedly invaded and plundered his territory from the north and east — recently very nearly succeeding in carrying off the chief himself into slavery — while the Gangkar-ling bandits harass it from the north-west.

The older members of the chief's family, such as La Tsung-kuan 喇總管 and the old abbot of their lamasery which represents the Bön sect, were all addicted to opium; the former had died since my first visit in 1928, so there is now no one to take the responsibility of government and the poor peasants suffer without redress. The new and young abbot is a brother of the present T'u-ssu (PLATE 247). Matters had come to such a pass that the peasants were on the point of informing their chief that they did not want him any more. Whenever the approach of bandits is reported, the La family flees post-haste to the island of Bu-wua situated in the south-western part of the lake leaving the peasants to their fate. Their livestock is driven off, their houses burnt, and all that is left to them are ruins; into the fields of standing wheat which the bandits cannot carry off, they turn their horses loose and leave the stubble. Last, but not least, their children are carried off to be sold into slavery.

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579 622 Such is the lot of the poor peasants of the Tso-so territory and the same holds good for the Ch'ien-so country. I have met peasants from the latter who had lost everything and were migrating with a chair or a cupboard on their back, climbing the 13,000 feet high mountain of Ki-bo which separates Mu-li from Ch'ien-so territory, to beg the Mu-li King for a litle land where they could settle and start life anew. No one of the ruling class of Ssu-ch'uan, an immense province without communication with this south-westernmost corner, cares for the peasants of these T'u-ssu, of whom there are five, called the Wu-so. The Yung-ning Tsung-kuan took pity on them and acted as intermediary between them and the Lo-lo, for the latter respected him and listened to his advice. Although powerless against the Tibetans, yet with the goodwill of the King of Mu-li he could at times avert pending troubles. Now, since the decease of that most active personality, who was like a father with a big heart for any one in trouble, the country has fallen on evil days. It is the beginning of the end of the native chiefs.

The Tso-so T'u-ssu is said to rule (?) over 1,000 families. However, he himself stated to me that he can, or supposedly can, control only his Na-khi subjects, who dwell west of the Wo-lo Ho or Ta-ch'ung Ho. Although his territory extends east of the Wo-lo Ho, he cannot even venture there, as it is inhabited by Lo-lo tribal clans in whose fear and dread he and his subjects constantly live. Since my first visit, their residence, at best a small affair, was being rebuilt, mostly of mud bricks and wood. The old decayed and half burnt yamen still stood in a long court full of weeds. The old Bön Temple in the rear had been spared by the Tibetan bandits, and there still sat enthroned as of old the founder of the Bön sect Tön-pa Shenrab (sTon-pa gShen-rabs-mi-po), with *Yidam* (tutelary deities of the Bön church) to both sides of him.

Only in the women members of the chief's family of Tso-so land is refinement to be seen, the men being degenerate and addicted to opium (PLATE 248).

*487 *133 *139 *T'u-bbu peninsula.* — The long spur which juts out into the lake and forms the T'u-bbu peninsula ends abruptly to the rear of the present Tso-so yamen. It does not join the mountain range to the north, but leaves a broad, flat stretch of land between: the main road to Yen-yüan or Yen-ching, to which the Tso-so or La-t'a T'u-ssu is subordinate, leads over this little plain. The mountain god of the Tso-so people is called Yön-tra T'u-bbu, and is represented by the T'u-bbu peninsula. He is pictured riding a white horse, and is accompanied by a white dog and a white rooster. In the left hand he carries a flag like the Tibetan god of wealth, and in his right a *Bum-pa* (Amṛta vase). His face is white. Facing the god is his wife, a *kLu-mo* (female water spirit), rising from a spring. In winter the temperature in Tso-so land is considerably colder than that on the islands in the lake where the deciduous trees lose their leaves much later than on the mainland. The elevation at the Tso-so yamen is 9,700 feet and is ten li distant from the lake-shore. The trail leads from the Tso-so chief's house and village of Toshi, up the valley, leaving to the west the last hill which is still a part of the T'u-bbu peninsula. At the end of the T'u-bbu peninsula, that is at its north-

Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

Nam-hkam and Möng Mow

Nam-hkam will be found on the map in latitude 23° 50' and longitude 97° 45'. It is in the Northern Shan States and is part of the large tract of country governed by the sawbwa of Theinni, or Hsen-wi, to give the name in its more correct Shan form. Nam-hkam has however a hereditary ruler of its own with the rank of Myosa, i.e. Town Eater, a suggestive title which seems to fully acknowledge the oriental principle that the chief duty of the taxpayer is to support his ruler. The Myosa is usually given the courtesy rank of Sawbwa, the Burmese corruption of the Shan word Sow-hpa, Lord of the Sky, which is the usual title of a Shan chief[1].

The town lies in an extremely rich plain some 30 miles long and six miles wide, full of Shan villages and paddy fields. This plain is partly in the districts of Nam-hkam and Selan, and partly in the Chinese Shan State of Möng Mow[2]. It is inhabited entirely by Shans.

This very civilised and widely spread race call themselves Tai, Shan being the Burmese name for them, while the Chinese call them Pai-yi. The Siamese are now the only large kingdom of this race that remains, but they formerly governed a wide extent of country in western Yün-nan and northern Burma, and at one time were so formidable that they conquered Burma and established a Shan dynasty there. The bulk of the Shans now live split up into a great number of semi-independent states, some tributary to Burma, some to China, and some (the Lao States) to Siam.

But the kingdom of Siam and these numerous Shan states do not by any means comprise all the members of this race. To the west one finds them in Assam and in the Chindwin valley. The plain country in the north of Burma, including the Bhamo, Mogaung and Momeit districts, is almost entirely inhabited by Shans. In southern Yün-nan and on the Tong-king border they occupy most of the low-lying valleys. There are even small communities of them in northern Yün-nan near the upper Yangtze, and I have found at least one Shan village in the Tibetan kingdom of Mi-li[3]. In Kuei-chou province they exist under the

[1] T'u-ssŭ (local controller) is the Chinese equivalent.
[2] Or Mêng-mao according to the system of transliterating Chinese.
[3] Lat. 28° 10', long. 100° 50'.

5. Davies G-5 (1894-1900) 1909 AF16 Southwest China AF16
Pai-i AE7

S P 361 101 One more characteristic of the Shans I should mention is that they are not a hill people. It is true they usually live in a hilly country, but their own villages and fields are always in the plains and river valleys which lie in between the ranges, the actual hills being inhabited by other tribes. In Yün-nan itself they own most of the valleys below 4000 feet, anything under that level being considered too unhealthy to live in by the Yün-nanese Chinaman.

On the 8th January we left Nam-hkam, crossed the Shweli at Nawng-hok ferry and camped in Chinese territory at the large village of Möng-ping, where we slept in the Shan monastery.

S P 622 S P [291] Our companions besides the Chinese deputies P'êng and Yüeh were the two Shan sawbwas of Möng Na[1] and San-ta[2]. The first of these chiefs is a very remarkable figure to meet with in this part of the world—a man of about 40 with a bald head, a red complexion, and a beard of enormous length. Dressed as he was in a long robe tied round the waist by a cord, one would most certainly take him for a French priest. It would not enter one's head to imagine that he was a Shan. He had a most genial manner, always spoke at the top of his voice, and was the greatest friends with everyone.

S P 302 622 Of his beard he was immensely proud, and in the early morning he would thrust it into a black silk bag to protect it from the dew. It cost him very dear a few years ago. He told us the story himself of how Ting, a Chinese general who had risen from a very low station of life, came to Möng Na and was consumed with jealousy when he saw the sawbwa's beard. He asked him how he, a mere aboriginal chief, dared to come into the presence of a Chinese general with a beard of such length, and ordered him to shave it off or pay a fine of two thousand taels. The money was paid without hesitation.

The sawbwa was however not entirely satisfied with his appearance. Though he was not much over forty, he longed for the honour and respect which in China are paid to old age, and he begged Warry to try and get him some medicine which would turn his beard white. He was much surprised

[1] Called Kan-ngai or Kan-ai by the Chinese.
[2] Pronounced Chan-ta by the Chinese.

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and disappointed when told that there was no demand in England for hair dyes of that colour. Perhaps the lapse of time has by now given him his heart's desire.

The San-ta sawbwa was a much younger man, with a decidedly intelligent but rather shifty-looking face, much pitted with small-pox. He was extremely anxious to learn about western inventions, and was greatly struck with our tents and heliographs. He had not a very good reputation among the Shans and was said to have succeeded to the sawbwaship by putting one of his relatives out of the way. An account of his untimely end at the hands of the executioner will be found on a later page[1].

We had no escort of our own except a nominal one of a corporal and four men of the Yorkshire Regiment, whom we took more as a matter of dignity than from any anticipation of danger.

Our second march took us into Möng Mow, the capital of the Chinese Shan State of that name. We were met about a mile from the town by some Chinese troops and by some of the Shan followers of the Möng Na and Möng Mow sawbwas. The Möng Na men looked very well in green sleeveless coats with a black border, and most of them were armed with breech-loaders. The town is built at the foot of the bare range of hills which bounds the Shweli valley on the north, and is surrounded by a brick wall in a very fair state of repair. The place was en fête at the time, as one of the Möng Na sawbwa's four sons was just going to be married to a daughter of the Möng Mow chief.

S P [291] S P [361]

We halted the next day and went to pay a visit to the sawbwa. His palace was a very small tumble-down building, and the sawbwa himself a little shrivelled-up looking man, extremely nervous in the presence of the Chinese officials, and I believe almost incapable of managing his affairs through over-indulgence in opium[2].

In the evening we went to an amateur theatrical performance, in which most of the parts were taken by members of the two sawbwas' families. The piece was in Shan, but was a translation from the Chinese, and was all sung to the monotonous tune of the Chinese theatre.

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[1] See page 189.
[2] He died not long after our visit.

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26 *Möng Mow to Manwaing and Bhamo*

Shan women, and with coloured fringes hanging down on each side, while the petticoat is often of large checks of red, white and green.

On the 13th a level road through numerous villages took us to Möng Wan, the capital of the state. We were met at the entrance to the town by the sawbwa, a boy of 10, and his two *amats* or ministers, one a Hu-nan Chinaman, the other a Möng Na Shan. All three made profound obeisances, and we went on into the town and were put up in a very good three-roomed brick house.

The place contains about 300 houses. Its narrow paved streets and closely-packed houses of soft brick make it look more like a Chinese town, but it is almost entirely inhabited by Shans. The sawbwa was at that time too young to take any part in the management of the state, and his mother, according to Shan custom, was acting as regent till he was old enough.

The next day, still marching in a northerly direction, we forded the Nam Wan, crossed the range of hills which divides the Shweli from the Taping basin at 5300 feet, descended very steeply into the Ho-hsa[1] valley, and crossed the Nam Hsa, a stream 15 yards wide, into the capital of the Ho-hsa state, a town of only 70 houses.

We were received by the sawbwa, a fine-looking old gentleman of 66, with a white moustache and quite a hooked nose. He is the same chief who is mentioned in Dr Anderson's book, *From Mandalay to Momien*, and he remembered all the names of the members of Colonel Sladen's expedition who had visited him in 1868. He said they had stayed with him a long time, and he appeared to have most pleasant recollections of their visit.

On the 15th January a march of seven miles brought us to La-hsa, the capital of the other state into which the Nam Hsa plain is divided. The sawbwa, a man of 56, wore his beard as well as his hair plaited into a pigtail.

He had lately got into trouble with the Chinese authorities. A Shan priest, a native of Möng Cheng[2], a state lying east of the Salween, arrived in La-hsa, and on

[1] Called Hu-sa by the Chinese.
[2] Chên-k'ang in Chinese.

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the strength of his claiming to possess supernatural powers found no difficulty in raising a following of 150 men. With these he made a strong stockade on top of a hill, and for a long time defied the efforts of the sawbwa to turn him out. Chinese troops had to be sent for, and, under the direction of Colonel Liu, a successful attack was made, and the priest and most of his followers put to death on the spot.

The Möng Na sawbwa, who was present on the occasion, received the military decoration of the Peacock's Feather for his services. But the La-hsa chief got into serious trouble for allowing the rebellion in his territory. He was deprived of all rank and titles and now appeared in the ordinary dress of a Chinaman without any official robes or hat.

He certainly did not look the sort of man to put down a rebellion, a pleasant unsophisticated old gentleman with none of the energy of his cousin, the Ho-hsa sawbwa. He remarked in the course of conversation that he did not drink liquor much, as he was afraid it might rot his beard!

He was very anxious to go to Burma, but had to wait till his son was old enough to take his place in the government of the state. The Chinese do not allow a sawbwa to leave his own country for any length of time until his son is fit to act as regent.

The valley in which the two states of Ho-hsa and La-hsa[1] lie is some 14 miles long and not more than two miles across at the widest point. Every inch of the flat ground is cultivated, and the villages are all built at the foot of the hills, evidently because space cannot be spared for them on ground which is capable of being irrigated for rice cultivation. The soil is poor, and the crop of rice grown is barely enough for the people to live on. Consequently large numbers of men, estimated at 2000 yearly, go out every winter and spread over the neighbouring Shan States and the north of Burma in search of work. Most of those who go out, work as carpenters and blacksmiths, in which trades they have a considerable reputation.

The chief claim to interest of these two states is that they are inhabited by a distinct race who do not exist

[1] Hu-sa and La-sa in Chinese, and Hotha and Latha in Burmese. The two states are often spoken of collectively as Möng Hsa by the Shans, and Maingtha by the Burmese.

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S 101 anywhere else. These are the Nga-ch'angs or A-ch'angs, called Chang by the Shans. These people's language is closely connected with Burmese, and is still more like the language of the Szi, Lashi, and Maru tribes[1] who inhabit the Kachin Hills. It has no resemblance to Shan, except the general likeness which connects all the Indo-Chinese languages. The A-ch'angs are often described as Ho-hsa Shans or, in Burmese, Maingtha Shans, and they have adopted Shan customs, dress, and religion so completely that they will even speak of themselves as Shans. But if further questioned they will always allow that they are not really of the Shan race. In feature too there is a noticeable difference between the two peoples.

S 162 The A-ch'angs, however, are not the only inhabitants of this little valley. Its height above the sea is 4500 feet, and it is consequently cold enough and healthy enough for Chinamen to live in, and there are a great number of them in the valley, most of whom have been settled here for some generations. From what the sawbwas told me there are 4000 houses in the two states, of which perhaps a third are inhabited by Chinese or half Chinese families.

S P 622 The sawbwas are both of Chinese extraction. Their ancestors came from Ch'ung-ch'ing Fu (Ch'ung-k'ing) in eastern Ssŭ-ch'uan 400 or 500 years ago. They were sent by the Chinese Government to repress disturbances which had broken out on the border, and were rewarded for their services by being made rulers of these two states. The sawbwas of Möng Na, San-ta and Möng Ti (Nan-tien) are also of Chinese origin, while the Möng Wan and Möng Mow chiefs are genuine Shans. The whole of these sawbwas, however, intermarry with each others' families and have become practically Shans, and would not now call themselves Chinese.

On the 16th January we had an ascent of 1000 feet and a long and steep descent of nearly 3000 feet into the valley of the Taping, and crossed the river, a slow sandy stream 300 yards wide, by boat to the village of Manwaing[2].

[1] For vocabularies, see pocket in cover.

[2] This place is usually called by us by its Burmese name of Manwaing or Manwyne. Its proper Shan name is Man-ving, which has been corrupted by the Chinese into Man-yün.

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000 As it turned out there were no difficulties on the way at all, and at Hpun-kaw, the only Kachin village actually on the road, I found the sawbwa sitting outside his house and went and talked to him for a minute or two. The road crosses the Irrawaddy-Taping watershed at 7000 feet some eight miles from Mêng-ka. At this point is one of the old frontier "gates" called Lao-kuan-ch'êng, which is still in a state of perfect preservation. It consists of two brick arches, each 15 feet high and four yards in length, with a thickness of brickwork of two feet, and a roadway five yards wide through them. The gate is said to have been built by a Chinese official called Wang-shang-shu. At present it marks the nominal boundary between Mêng-ka and San-si, though as a matter of fact the San-si sawbwa has no real authority over the Kachins in these hills. From here is a long steady descent to the San-si plain, during which an occasional glimpse can be got of the Si-na or Chih-na-pa valley which lies three or four miles to the north of San-si, separated from it by a spur which runs right down to the Taping.

On arriving at T'uan-p'o, the principal Shan village of San-si, I was told that the sawbwa was away and that I had better go on and sleep at Kuan-shang where there was a small Chinese official. So at Kuan-shang I pitched my tent and was soon surrounded by a crowd of sight-seers, an elderly man explaining that they had come to look, as they had never seen anyone like me before.

•622 Soon after dark the official turned up. He was only a local head-man and was so uneducated that he had great difficulty in reading my passport. He coolly proposed that I should wait a few days in San-si, to enable him to write to T'êng-yüeh about me and get an answer. This I flatly declined to do, and after I had shown him my passport he had nothing more to say and soon afterwards went away. In the evening he told my interpreter that the sawbwa was not really away, but was, as I had suspected, anxious to avoid meeting me. Like all Chinese-Shan chiefs he is in great dread of the Chinese officials, and his unwillingness to see me must be put down to fear of doing something that would get him into trouble rather than to any want of civility. The sawbwa was in fact already

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622 looked on with suspicion by the Chinese Government, owing to a rebellion which his elder brother and predecessor started three years before. He is now only allowed to rule over the purely Shan villages of the State, those places in which there are any Chinamen living being administered by the Chinese head-man at Kuan-shang[1].

From the account given to my interpreter by this individual, my arrival on the boundary seems to have caused no small stir both at San-si and at T'êng-yüeh. The news was at once sent on to the T'êng-yüeh official, and the 50 soldiers who form the garrison of San-si were sent up to the Lao-kuan-ch'êng Gate and slept there a night. The excitement was not allayed till my messenger from Mêng-ka arrived with the news that the 200 infantry and 60 cavalry had resolved themselves into 10 baggage mules and seven unarmed men.

162 361 133 The inhabitants of San-si are chiefly Shan, but there is also a considerable Chinese population, amounting perhaps to one sixth or one eighth of the whole. The Taping river runs through the plain from north to south, and it is noticeable that the Shan villages on its right bank are all surrounded by walls, as a protection no doubt against the Kachins who inhabit the hills to the west. The San-si plain is in this latitude the eastern boundary of the Kachin country, the hills to the east of it being peopled by Chinese. The height of the plain is only 3,300 feet.

On the 12th January we crossed the Taping by ferry. The river averages 80 yards in width and at this time of year there are places where waist-deep fords can be found in it. A good deal of hill climbing brought us to the small village of Hsiao-ti-fang where we camped for the night. Here again there was unmelted ice all day, and the night was very cold.

361 This, like many of the frontier villages, was originally a military post placed here by the Chinese authorities to control the border tribes. They have now, however, been settled down as farmers for many generations, though I believe they still receive some small pay or remission of taxes from the Chinese Government. It is probably by

[1] I heard on a subsequent journey that San-si had been handed over to the Sawbwa of Mong Ti (Nan-tien), but do not know if this is true.

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000 and after passing the Chinese village of Ch'ing-mên-k'ou suddenly emerges through a gap in the hills into the plateau of Mêng-sa[1], which is 10 miles long by two or three miles wide, very bare and dry with little water in it. There S are few irrigated fields, and consequently not many villages. 133 The small stream which waters the plateau comes in from the east close to the town, makes a bend round for two or three miles, and then runs straight into a range of hills, re-appearing again on the other side.

The disappearance of rivers into ranges of mountains is not at all an uncommon thing in Yün-nan and in the Shan States. I have seen four or five instances of it myself. One of the most remarkable occurs in the Taw-nio plateau near Kun-long ferry. Here all the streams run straight into a range of limestone hills, and come out the other side, S crossing the Mêng-ting-Kunlong road, and falling into the P Nam Ting.

[361] 622 Mêng-sa is surrounded by a mud wall and contains 150 houses inhabited by Shans. Just before entering the town a dirty Chinese suburb of 50 houses is passed through. The younger brother of the Kêng-ma sawbwa lives here and governs the district. The sawbwa's son was also there at the time of my visit. He had been to Möng Cheng (Chên-k'ang) to be married, and was now on his way home with his bride, accompanied by a large train of followers on horseback.

The sawbwa had very civilly sent a man to meet me and to go with me as long as I was in his territory. He asked me to go round by the town of Kêng-ma, but I wanted to see the direct road to Kun-long and could not spare the time to make this detour. I was able to pay him S a visit later on.

133 Looking back northward from the Mêng-sa plateau some fine snow-covered peaks were visible at no great distance off, in the range running down the right bank of the Nam Ting. This range is far the highest in this part of the country, and on a subsequent journey I calculated its height as nearly 11,500 feet.

000 Leaving Mêng-sa the next morning we climbed a big

[1] Möng-Hsa in Shan. Not to be confused with another Möng Hsa, a name often given to the two states of Ho-hsa and La-hsa (see p. 26).

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range of hills and on the next day dropped steeply down to the Nam Ting valley at Mêng-chien. During this descent we passed through the mixed La and Chinese village of Ta-chai. This contains 450 houses, and though it is a hill village is quite the largest place in this part of the Chinese Shan States. It has some very fine trees round it and the hillsides are well cultivated. It is noticeable that the Las and Was live in much larger villages than any other hill tribe of Yün-nan.

Mêng-chien or Möng Kyen is a small place of no importance, inhabited by Shans. Its height is only 1,850 feet, the Nam Ting valley being one of the lowest parts of Yün-nan. In this warm climate the fresh green grass was already several inches high, and our mules got better grazing than they had had for a long time.

On the 3rd and 4th of March our road was nearly level, leading down the Nam Ting valley, chiefly through pretty thick jungle, with occasionally a Shan village and a patch of rice cultivation where a tributary stream joins the main river. Finally we emerged into the Mêng-ting[1] plain, which is 10 miles long and three miles wide with the river running down its northern edge. There are several villages scattered about in it, each surrounded by fine clumps of bamboo. The people are partly Chinese Shans and partly Southern Shans, the former predominating; but the population is not very large and there is a good deal of land uncultivated. Mêng-ting is a very small state, and only the lower or western part of this plain belongs to it, the upper half being part of Kêng-ma. The town which is unwalled is built in two bits, separated by a small tributary of the Nam Ting, the sawbwa's residence lying on the right bank, and the market village on the left bank. During the dry season it is visited by a good many Panthay traders from Panglong, and I saw a large bullock caravan which had come from Nam-hkam with salt fish and cotton clothes.

I proposed to go and see the sawbwa, but a message arrived to say that he was ill and not up to receiving visitors. As a matter of fact there was nothing whatever the matter with him, but being of rather a nervous dis-

[1] Also called Hun-ting by the Chinese. Möng Ting is its Shan name.

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position he did not want to run the risk of getting himself into trouble with the Chinese Government by being too friendly with a British officer. Many of these border chiefs have this feeling, and perhaps if they happen to be under an anti-foreign or reactionary official, there may be some reason for their fears.

000 The next day we crossed the Nam Ting by ferry at Hpak-cheo and camped at Hwe-hpyen, a little Shan village in the jungle situated at the junction of the Nam Hpawng and the Nam Ting. On the 6th of March we crossed the border into British territory and camped at Nam-hu, a small Shan village surrounded by forest.

The next day I rode over to Kun-long expecting to find two months of mail letters waiting for me, only to learn that the letters had arrived a fortnight ago, but that as the men bringing them could hear no news of me, they had started back for Lashio the day before. As they only had one day's start there seemed a good chance of catching them, so through the head-man of the village I got two men to go after them, promising big pay if they brought the letters within three days. This entailed halting at Nam-hu longer than I had intended, but the time was not entirely wasted, as our mules were showing signs of the work they had done and wanted a rest badly. Four days later the men returned but brought only two letters with them. The rest of my mails had gone astray and I did not get them till my return to Burma more than two months later.

Kun-long I had previously seen in February, 1888, when I went there with the first British column[1] that visited the place. It had not changed at all since then. It is merely a Shan village of 30 houses entirely surrounded by thick forest. Its height above sea level is 1,800 feet. The Salween is here 180 yards wide and is crossed by three small dug-outs. The road that crosses by this ferry was formerly an important trade route, but for many years it has been little used. Its decline dates, I believe, from the time that steamers began to run on the Upper Irrawaddy. Bhamo then naturally became the destination of trading caravans from Yün-nan, as they thus avoided the long journey through the Shan States.

[1] The Northern Shan Column, commanded by Major Yates, R.A.

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The La-hu chief also still lives here and has a certain amount of authority. He is a quiet, simple-minded old gentleman, quite a jungle man. He told me that the Shans formerly inhabited this place, but four or five generations ago the La-hus came down from the neighbourhood of Mien-ning and drove them out. The Shans retired to Möng Lem, but there are still a few families of Shan descent living in the villages round.

The inhabitants of Ch'üan-lo and the neighbourhood seem now to be chiefly La-hus who have taken to Chinese customs, and who, many of them, now call themselves Chinamen. There are also a few real Chinese living in the town, but the total absence of curiosity among the people here soon made one realise that one was not among a Chinese population. Hardly a soul came to stare at me all day.

On the 27th of March we crossed a range of hills at a little over 6000 feet, and descended very steeply to the Mekong at the village of Nan-pei. The ferry village of this name where I camped is inhabited by La-hus, but the people of the main village of Nan-pei, which is 1½ miles short of the ferry, are P'u-mans, a tribe which is very much split up into small communities. They were apparently of the same family as the Las, Was, and Palaungs, but have become so scattered and isolated from each other that I have found some villages of them who have forgotten their own tongue and now talk the Wa, the Shan, or even the Chinese language.

The Mekong is here at an altitude of 2,300 feet, and runs, as usual with this river, between very steep hills with practically no level ground outside the river bed. I had great difficulty in finding room to pitch one small tent.

The next day we crossed the river in a large boat much resembling an English punt. At this time of year animals can be swum across, but in the rains the current is very strong, and this big boat is used to convey mules as well as men. The average width of this part of the Mekong is some 80 yards. Even in the dry season there is a fairly strong stream and the water is thick and muddy.

This ferry seems to be a good deal used. Quite a hundred mules crossed it while I was there, all carrying

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language. The fact seems to be that the P'u-mans have become so split up into small and isolated communities, that many of them have lost their own language. It was not till a subsequent journey in 1899 that I came across P'u-mans who had a language of their own[1].

On the 23rd April we arrived at Kêng-ma. The town is built in a plateau, a most unusual formation for this part of Yün-nan, where one generally finds nothing but a series of ranges of mountains and comparatively narrow valleys. The plateau measures about 15 miles from north to south and half this distance across. To the east, separated from it by low hills, is the Nam Hpyit[2], while two other streams run across the plateau in a generally easterly direction and find their way through gaps in these hills into that river. It is along these two streams and their small tributaries that the greater number of the villages are situated, as they are here able to cultivate narrow strips of paddy. Most of the plateau consists of open grass land, lying too high to be irrigated and not much cultivated.

The town is pleasantly placed on rising ground, and contains about 300 houses, built of mud or soft bricks. The climate is excellent, and I found it quite cool at this, the hottest time of the year, though the height is only 3,850 feet. The place seems prosperous, and there were a good many Chinese traders there, among whom I found the Panthay merchant whom I had seen in Yung-ch'ang[3]. He told me that since we last met he had spoken about the proposed railway extension to Kun-long to other traders, who all agreed that it would be an excellent thing for the trade of this part of China.

The sawbwa's son came to see me soon after my arrival. Having reached the age of 25, he had now taken over the government of the state, his father retiring in his favour. This is an almost universal custom among Chinese Shans. The father, however, still remains the nominal head of the state, and the son is not recognised by the Chinese Government until the father dies. Kêng-ma is one of the largest and best governed Shan States in the province of Yün-nan.

[1] See p. 146. [2] Nan-p'i Ho in Chinese. [3] See p. 59.

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of the Shweli, and is some 12 miles long by eight miles broad. It is full of villages and well cultivated, and is one of the largest, and quite the richest, of the plains inhabited by Chinese Shans. The town, like all the other villages of the plain, is so surrounded with bamboos and with banyan and other trees that it cannot be seen till one is close up to it. It contains 500 or 600 houses, well built of soft bricks in the Chinese style, and most of them have tiled roofs. The sawbwa's new palace is a very fine building, occupying a considerable part of the middle of the town. There is also a large monastery, and the whole place wears a greater air of prosperity than any Shan town I have ever seen. There has been a mud wall round it, but this is now all broken down. One of the sights of the place was a panther, which the sawbwa kept shut up in a cage just outside his palace. It was said to have been caught on the hills which overlook the plain. I have occasionally seen panther's tracks in Yün-nan, and no doubt they exist in many places in the province.

I was put up in the old palace, which was occupied by the sawbwa's uncle, who then had more to do with the management of the state than the sawbwa himself. He was a very pleasant-mannered and intelligent man, apparently about 50 years of age. He had travelled all over the Chinese Shan States, and had visited Ta-li Fu and Yün-nan Fu. I sent my card to the sawbwa, and he returned the call in person. He was considered too young to govern the state, and his uncle was at that time officially recognised as regent by the Chinese authorities[1]. The sawbwa had just been to Rangoon to worship at the big pagoda, and seemed much pleased with his visit.

The height of Möng Hkwan is about 3,350 feet, and it is considered too unhealthy for Chinamen to live in except in the cold weather. A good many Chinese traders come here in the winter, but they all go away in March or April. The guide who brought us down from Hsiang-ta went back home at once; nothing would induce him to sleep the night in the plain. However we were for several days in these comparatively low-lying Shan States, but none of my China-

[1] The young sawbwa assumed the government of the state himself soon after my visit.

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generals and admirals looking about for an excuse for their defeat, described our men-of-war as "sea devils," against whom it was impossible for mortal men to contend.

I slept at Shun-chiang, a village of 200 houses, which is perhaps the principal place in Hsi-lien. This district consists of a plain or plateau about 23 miles long running from north to south at an elevation which averages 6000 feet. The northern half runs down the Ku-tung Ho, and is from one to three miles wide. This river then turns off eastward to join the Shweli, and the southern part of Hsi-lien is a plateau with little tributaries of the Ku-tung Ho or of the Shweli, crossing it from west to east. Along these little streams are irrigated fields, so that in going up the plateau from south to north one crosses alternately small rice plains and bits of higher-lying uncultivated ground, covered with rocks and bushes.

The hills all round are fairly well clothed with forest, chiefly of fir trees. The range to the west rises to 9,500 feet, but that to the east is lower, with gaps through it by which the streams reach the Shweli[1]. The abundance of timber is shown by the fact that all the houses are built of wood instead of the usual soft brick. The district is decidedly a prosperous one and contributes to the volume of trade to be got out of T'êng-yüeh. Fruit-growing and sheep-rearing could be carried on very successfully here.

From Shun-chiang we went on by two easy marches to Ma-li-pa, a village in the small district of T'ien-t'ang-kuan which lies at the head of the Ku-tung Ho. Here we found shelter for mules as well as men in a water-tight but very draughty temple. The district is governed by an hereditary Chinese chief, and is of no importance except for its iron mine. This has been worked chiefly by surface-diggings, but in two places there are deeper shafts, the earth being propped up by logs of wood placed close together and supported by posts. One of these goes down forty or fifty feet.

The ore is smelted near the village, and the bellows of the furnace, as at Wan-yao, are worked by a water-wheel. The softer iron is used for the manufacture of pans, but

[1] Some of these streams run into holes in this range.

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Photo by Major H. R. Davies

The sawbwa of Chan-ta (San-ta)

Plate XLIII

[Face p. 190]

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000 Shans Möng Ya. As the elevation hc e is only 2,400 feet, the latter race have been allowed to retain undisturbed possession. They form part of the Shan state of Ta-mêng-t'ung or Möng Htong.

The next day we crossed the river. It is here 50 or 60 yards wide and was three feet deep, with a strong enough current to make the ford difficult. There is no boat or raft in the whole plain, so that if a traveller happens to arrive immediately after heavy rain, he has to wait till the water goes down again. In the rainy season it must usually be impassable. The Shans are not as good as the Chinese in their arrangements for crossing rivers.

Climbing a big jungle-covered range we took two days from here to reach Ta-mêng-t'ung, the capital of the state. 243 There are many cultivated clearings in the forest, and the chief thing grown is buckwheat, a beautiful crop at this time of year, making large red patches over the hillsides. 136 A notable event on the day we left Wan-tien was the putting up of a hare in the jungle. This is the only time I can remember having seen one in Yün-nan, though they are common in the Tibetan part of Ssŭ-ch'uan.

563 The plain of Ta-mêng-t'ung is not a large one, and as it is not much under 4000 feet high there are some Chinese 622 families settled here, though the majority of the inhabitants are Shan. The sawbwa, who was then only twelve years old, lives a little to the north of the main road, so we put up in the old town which lay on our route.

000 From here the main road to Yün Chou lies through Shun-ning, but I wanted to find a more direct route, so struck out E.S.E., and, after an uphill march, camped in the little Lo-lo village of Li-pa-sa at 6,200 feet.

The next day the road took an unexpected turn to the south and joined into the route by which Ker and I had come up from Chên-k'ang the year before. I had therefore to follow this road into Yün Chou, arriving there on the 11th December. I put up in a large temple, and we had a day's halt to rest mules and men. Some of the animals were in bad condition when we started, and two of them 435 were by this time unfit to carry loads. Luckily prices are not high in western China, and I had only to pay £4. 12s. and £3 for the two ponies I bought to take their places.

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000 On the 28th March we reached Chung-tien after a march of nearly 20 miles over grass plains and low spurs, the first bit of level going we had had since leaving the S Chien-ch'ang valley nearly a month before.

ST 302 191 The town contains some 300 houses, and we found a sort of inn to put up in, kept by a Chinaman whose Tibetan wife plaited her red hair in seven pigtails. The inhabitants of the town are most of them of mixed Chinese and Tibetan descent. They dress like Chinamen, but usually speak S Tibetan among themselves, though they can talk Chinese.

ST 631 ● 622 Chung-tien, or Che-tang to give the place its correct Tibetan name, is a town of the *t'ing* class, and there is a Chinese official of that rank here. But he has no real authority. The rulers of the country are to be found in the S large monastery which is situated a little further along the ST plain on the road to A-tun-tzŭ. Here there are said to be [651] 3,300 lamas. The taxation of the laymen to support the ecclesiastics is very heavy, and many families are leaving the district.

Everyone in Chung-tien, including the Chinese *chih-t'ing* is completely under the thumb of the lamas. I tried to hire a mule or two to ease my animals, but found it impossible to do so. The mule owners were quite willing, but they said that on their return they would certainly be beaten by the lamas for venturing to assist a foreigner. The Chung-tien lamas seem to be a truculent lot. Their demeanour when I passed the monastery the next day was S certainly not friendly.

ST 177 It is curious how little impression the civilisation and customs of the Chinese have produced on the Tibetans. Elsewhere, one of the principal characteristics of Chinese expansion is its power of absorbing other races. The greater part of the inhabitants of southern and western China are doubtless of aboriginal stock with a certain admixture of the real Chinese race. Yet the Chinaman of Yün-nan or Kuang-tung is thoroughly Chinese in his customs and ways of thought.

The process of absorption can still be seen actually going on in Yün-nan. I have found Lo-lo villages in all stages. It begins as a rule with the men learning to read Chinese, and adopting Chinese dress. Gradually they will